

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, SEPT. 13, 1917

NEW SERIES, VOL. XIX, NO. 37

Baptist State-Wide Go-To-Sunday School Day, Sept. 30th

The Baptists of the South have set apart September 30th as a great denominational day. It is GO-TO-SUNDAY SCHOOL AND STATE MISSION DAY. We want, in our Southland, 3,000,000 people in our Sunday Schools and churches on that day.

In Mississippi we want 170,000 in our Sunday Schools and churches.

The advance our Sunday Schools make this year will be conditioned largely upon the carefulness, efficiency and persistence with which they push the Lord's work.

This day will give a denominational impulse, a spiritual momentum, a missionary vision, which no regular service gives. There is power in the united movement of a great denomination.

Every Sunday School in the State must observe the day because of its educational, inspirational and denominational value. If we do the biggest things in the kingdom advancement, we must develop denominational team work. Co-operation is a kingdom necessity.

The Sunday School superintendents and pastors of Mississippi cannot fail to observe this day without losing to their schools and churches the strength and bigness, inspiration and power that comes from knowing that one is a part of a great movement. No school or church lives to itself without living a cramped and little life. No pastor or superintendent can live to himself officially, paying no attention to denominational movements, without cutting himself and his school, or church, off from one of the greatest sources of power and inspiration which he has offered him.

State Missions claims the right-of-way in the Sunday Schools of Mississippi on September 30th, and claims it for the evangelization of Mississippi.

A BAPTIST UNITED MOVEMENT

PURPOSE

- To intensify Christ's Kingdom in the lives of His people.
- To increase the efficiency and spiritual power of the local church and Sunday School.
- To give information about State missions so that our people will become more interested and active in the work.
- To tie our Sunday Schools more closely onto the State mission enterprise.
- To have every Sunday School in the State contributing to State missions.

PRAYER

- That every Sunday School and church in the State fulfil its mission to Mississippi.
- That great spiritual forces may be released to enrich the denominational life of the State.
- That the Baptists of the State may get a larger State mission vision.
- That denominational team work may be developed.
- That the Lord may direct so that the offerings to State missions will be proportionate to our ability.

PLAN

- To observe the day and to begin in time to plan for it so that it will be a success.
- To invite every member of the church to be present at the Sunday School service so as to have a record attendance.
- To plan together as to the best method of making the program a success.
- To put the program on in full so as to give the whole school and church a chance to get the uplift and information given.
- To set a mark for the school beforehand.
- It shall be our purpose, prayer, plan to make the largest offering for State missions the Sunday Schools of the State have ever made to any benevolent object.

SOME BIG THINGS TO KEEP IN MIND

- Every person possible in Sunday School on that day. We ought to reach not only the membership of the church and Sunday School, but we ought to reach every available person in the community. And we can if we will. Let us do it.
- Every Sunday School pupil at the church service.** For once let us make the pastor's heart glad by all staying for the church service. What a storming of the gates of glory with our songs and prayers there would be if the Baptists of Mississippi were to unite for just one day their united petitions to a throne of grace. Let us do it.
- The subject of State missions carefully studied.** What we need is information about our State work. If the Baptists of Mississippi only knew all that they ought to know, and all that they might know about State missions, we would have no trouble in getting money to make Mississippi a Baptist empire.
- Ten thousand dollars raised for State missions.** It takes money and men to extend the knowledge of Jesus. Jesus Christ is calling us to the task of furnishing both of these for Mississippi. Let us do it.

Thursday, September 13, 1917.

SERMON SECTION

WHAT TO DO ON A DYING BED.

(A sermon preached August 19th at the First Church, McComb, Theo. Whittfield pastor.)

It sometimes happens that the preacher can not get to the Christian's dying bed, and I want us to discuss what to do in that hour.

I think it is often a mistake when the physician shuts out from the sick room the minister of the gospel. If said minister be really anointed of God he will never be a hindrance but always a help to the patient, both body and soul. But it may be for other reason also the man of God may not be near to counsel with you in that hour and that is the reason I want to say these things to you now that you may be prepared, if it comes; and it is certain anyhow that every one of us is going to have to face that last hour of life. What are we to do when that time comes?

I want to say before discussing the real subject that the Lord wants us to make every effort to get well and to live. He never wants us to come into His presence until He sends for us; but the time will eventually come when, all effort having been made to prolong our life, yet the faithful physician or the loving friend will come to our bedside and tell us that the hour of our departure is at hand.

Now I want you to realize at that time that it is not that God is angry with you that you are to be taken from this earth. You may not have reached old age when you have to die. You may be in middle life or may even be a young person. Some of you boys or girls may have to go. You know our Sunday School boys and girls sometimes die, I am sorry to say. But, if you come to die young, just remember that it is not God's anger that is upon you. Do you know how I know that? Because some of the best people in the Bible died young. There was Jesus Himself and John the Baptist, and James the apostle—all hardly middle-aged.

Another thing I want you to remember, if you have to die young, and that is that there is a reason for it in your Heavenly Father's plan. I don't say that you will be aware of the reason at the time, but there will be a reason. It will not be any blunder or mistake in God's plan with you. It may look to you and to your family and friends like some awful tragedy, but from the other side of the river you will see that it was all right and no mistake at all. I was once trying to comfort the family and friends of a woman who had died. The good woman's dress had caught fire and she had burned to death. I said, "Friends, we have all been saying what an awful accident this was. It was indeed an accident on the sister's part, but on God's part there was no accident at all. The Savior had this woman's place all ready and yesterday was the time arranged of God from before the foundation of the world for her to go from this earth to heaven."

You take the case of John the Baptist. I do not think he knew why he died so early.

I fear he died with a cloud of sadness upon his mind. But we know, at least somewhat, why he died then. He had finished his mission. He had introduced the Christ. He had turned over to the Master a band of disciples. He was not perhaps the kind of preacher the kingdom needed then after that. He was a mighty son of thunder, but the Master needed to lay the foundation of His kingdom, just ordinary workmen, like stone-masons and brick-layers. When you go to lay the foundation of a building you do not get an orator. So it was all right for John to pass on to glory. He doubtless is serving there.

There were those doubtless that wished that Jesus might have lived until old age. He was temperate in body and I dare say would have lived to be a hundred years old and might have taught the people that long. But God's plan was wiser than that. Jesus told the disciples one night that it would be better for them that he go away, for that then the Comforter would come to them, and the Comforter would be of much more value to them than himself. So whilst it looked at the time like a pity for Jesus to have to die after so short a ministry, yet now we know that such was far the best. And likewise will it be if God calls you early—there will be a reason.

I don't want any of you to ever fear what is called the "pain of dying," that is, the separation of the soul and body. There is no such pain. Is there any pain in falling asleep? No. Getting to sleep is the cessation of pain. Now you may have lots of pain on your last sick bed. The Bible does not anywhere promise that Christians shall have painless sickness. So in your last sickness you may have pains from fever and from rheumatism and all that, but the moment you fall asleep in Christ they will all end. There are lots of you in this audience that have suffered much more pains in various sick spells than you will have on your death-bed. Of course, we all hope the Lord will allow to suffer as little as possible. But no matter how much we are called upon of the disease to suffer, yet let us remember that it is only for a season, and then cometh rest. It is related that Bishop Haven said when he came to die, "All these six weeks I have been fighting death and now I find there is no death. I find no river to cross." Then he kept repeating the words of the Savior, "He that believeth on me shall never die." To his friend he said, "Dan, all the years I have felt that the Lord had given you big blessings and me little ones, but now I find He is most highly favoring me in that He is calling me to Himself before you."

Another thing: Do not dread the grave. Why? Because you yourself will never be in the grave. You will go away and be with the Savior in paradise. "Today shalt thou be with me in paradise." Paul said, "I have a desire to depart and be with Christ for it is very far better." He did not desire to get in a grave. Nobody ever desired that. But Paul realized that when he put off this mortal coil he would leave here and go and be with the Lord and that is the reason he wanted to go.

Another thing that may come up to bother

you is your sins. I have heard people say that they hoped the Lord would let them be conscious when they came to die so that they could ask forgiveness for their last sins. Let me remind you, Christians, that Christ paid the debt on the cross of the sins of your youth and of all your ages—the sins of omission and commission—the sins of your last years and last months and last days and last moments. All. And on your death-bed He won't have anything in the world against you. It is absolutely true that "There is therefore now no condemnation to them that are in Christ Jesus." Let me illustrate it. I want you to go back to the time in your youth when your young brother or sister died. I want to ask you a question about it. In their last sickness did your father or mother say to them, "Look here, son, or daughter, you disobeyed me the other day and I must punish you now for it"? Did they say like this, "Son, or daughter, you borrowed ten dollars from me recently, and you must pay it back before you die"? Did they talk like that? No, you say, a thousand times no. They never mentioned any such things. Rather would they have given the child an armful of gold. The explanation is this: Chastisements and correction parents minister to their children in this life, but when they come to die there is no more of it. Now your Heavenly Father does likewise with you, that is, while you are here He is busy all your life working with you, exhorting you to obey, chastising you when necessary and all such. But when you come to die it is all done with and your Father will take you in his arms.

Francis Willard said that when her young sister, Mary, came to die she first said that she saw the Savior, but that He was far from her. Francis then knelt and prayed aloud that the Savior would come near her young sister, and suddenly Mary said, "He is near me now and He is talking to me and He says, 'Mary tried to be good, but she wandered, and I saved her.'" Presently she said, "I see Him on the cross now. He did not die for the righteous. He died for the thief on the cross. He died for the bad people. He died for me."

I heard a gentleman say that when his father came to his last sickness his sins troubled him, but later his father had a dream and was relieved. In his dream, he said, he saw the Lord and he asked the Lord if the sins of his youth were all forgiven. The Lord answered that he had no record of those sins. Said the man, "What about that season in middle life when I omitted so much of my duty?" The Lord answered, "I don't know what you are talking about." Then the man said, "O Lord, what about those sins I committed so recently?" The Lord answered, "I don't recall anything." The man later said to his son, "Son, I then remembered the promise of God that I had not understood before, 'Their sins I will remember no more forever.' I found out the Lord had not been keeping any record against me."

It worries many people to leave their families behind. Now the thing to do about that is to trust them all in the hand of the

Thursday, September 13, 1917.

THE BAPTIST RECORD

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Lord. As a matter of fact, you can not, of course, help leaving them, but it will comfort you to trust them to the Lord. If your widow is going to be left with the children, just remember that the Lord has helped ten thousand widows in years gone by. It is no difficult task for him to take care of your family. Did you ever think about this, that He took care of your family long centuries before you got here, for you must remember that you had ancestors running clear back? The Lord saw them through the dark ages and all the ages. Well, He can see after your family adown the years, too.

Now I remind you of a very pleasant thing to think about when you come to your last hour, and that is that you are near to meeting again those loved ones of yours that the Lord called on before. Your mother, perhaps is over there. Then say, "I shall see mother in an hour." I have dreamed about my mother many a time since she left me, a boy, these twenty-five years ago. I don't remember much about her, but do you want to know the impression she left on me? It was that she loved me. Tell me I don't want to see her? Then some of you parents will have children to see. When you come near to die just think of that, "O I shall see my child in a few hours!" I tell you how I feel about it. I lost a little boy myself, ten years ago. And when I get to heaven, if the Savior shows me the pearly gates, I will say, "How grand!" If He takes me to a mansion I will exclaim, "How wonderful!" But if He gives me my little boy again, I feel like I will take the Master's hand and kiss it and then look into His face and say, "Sir, I thank you from all the depths of my soul."

Well, we can't have that until we cross over the river. Think of another thing when you are declining in health and feel your time is at hand: Try to realize that you will see the Lord soon. You will be in the presence of the one that bore all of your sins. I imagine that we will ask him why it was that He chose us. We will say, "Master, why was it that it was our names that you wrote in the book of life before the foundation of the world? Master, what was it that made you love us?" You all have heard of Jesus and thought of Him thousands of times. Well, when you come to die, just realize that you will see Him shortly.

What therefore are you to do when you come to die? I answer: Just lay back in God's arms and rest and trust and sleep and rejoice. For you then will have shed the last tears you will ever have to shed; you will have had your last ache and pain; your last worry; your last sin; your last sorrow. Now, paradise, welcome; saints, gone before, greetings; heaven, come.

I have seen a mother go into a back room for her little child that was on the bed. She had heard it crying and went to take it. When she drew near I saw the little helpless thing hold up its little hands to its mother, and she slipped her strong arms about it and lifted it up. The old shawl and the covers fell back upon the bed; the place it had lain soon grew cold; but what did the little child care for the covers; it was so

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Mission Day in the Sunday Schools, September 30th.

Programs have been sent all the Sunday School superintendents. If you did not get yours, write me immediately.

Associational church letters have been mailed to all the church clerks; if any clerk has not received the letters, write me a card and letter blanks will be mailed you at once.

It is very important to have a correct list of church clerks and Sunday School superintendents printed in the associational minutes.

Sunday Schools and the Soldiers.

We want our Sunday Schools to manifest their patriotism by providing the funds for mission work among the soldier boys.

This is to be our task on Mission Day in the Sunday Schools. There are in Mississippi three camps, two for the army and one for the navy. At Camp Jackson we have 5,000 boys; at Camp Shelby, Hattiesburg, we will have from 30,000 to 50,000; and at the naval camp, Gulfport, there will be several thousand. Altogether not less than 50,000 men.

In addition to this, we will have our own boys stationed at Alexandria, La.

We must do all we can for the spiritual welfare of these men who will soon be in France on the firing line.

There are some things we can do and some things we cannot do. Government regulations make it impossible for us to do mission work in the camps only under the supervision of the constituted authority.

This authority is the chaplain. The Y. M. C. A. has been given free access to the camps and it has a very comprehensive program and competent men. But after all the chaplain is the constituted authority and can arrange his own religious program.

Just here we can come in in our work; we can equip our Baptist chaplains for work, and we can employ an evangelist to go from camp to camp and hold meetings under the auspices and direction of our Baptist chaplains in the camps.

This is practical and possible.

happy to be taken away in mother's arms. Well, that is the way it will be with you Christian, some day. God, your Father, will come for you. Putting His great arms about you, He will lift you up and up. You gone, the body will, like the shawl, fall back upon the bed and, like the shawl, grow cold, but what will you care? Like the child that looks not back at the bed, but up into mother's face, so will your soul turn rapturously toward the skies, "absent from the body, but present with the Lord."

We have now already appointed two Baptist chaplains—Wall, of the 1st Mississippi Artillery, and Robinson, of the 1st Cavalry. Money has been raised for a tent for Brother Wall. This equips him for work. Robinson will need like equipment.

In addition to these we have two more Mississippi preachers making application for appointment as chaplains. I am not at liberty to give their names, but will say that they are among the best we have. If these are appointed it will give us four. Each one of these will need equipment. The government does not furnish equipment. We must furnish that.

This equipment will cost for each one about \$1,000. This will take \$3,000.

We should also employ a missionary to the soldiers. This will take at least \$2,000, and he should have a tent, chairs, organ and other equipment, which will cost at least a thousand dollars. He should also have a singer. This will take an additional \$1,500. Footing all this up, we have an outlay of at least \$7,500. This is the least possible that we can think of getting along with. We ought to add \$1,500 to this for good measure, making a round \$10,000.

Now I am asking our Sunday Schools to raise this amount on September 30th. We can do it; we ought to do it; we must do it.

This is to be over and above our church apportionment. It is a special need. It has been thrust upon us and no provision has been made for it. The only way we can handle it is for our Sunday Schools to take it up.

There are boys in our army from almost every Sunday School in the State. We are interested in these boys. We have been making them comfort kits and bags. These things administer to their physical needs. We now have a chance to do something for their spiritual needs. Let us not be negligent here.

Let every pastor, superintendent and teacher push this matter. I have made investigations and I am sure that the work I have outlined above is the only kind of work we can do. I am also sure that that work is of the most importance. Let us then do it. Let us equip our chaplains, and employ an evangelist to hold revival meetings under the direction of the regular chaplains in the camps. Let us do it now—there is no time to wait.

Let every Sunday School in the State give to this fund on September 30th.

The wife of a Methodist minister in West Virginia has been married three times. Her maiden name was Partridge, her first husband was named Robins, her second husband Sparrow, the present Quale. There are now two young Robins, one Sparrow and three Quales in the family. One grandfather was a Swan and another a Jay, but he's dead now and a Bird of Paradise. They live on Hawk avenue, Eagleville, Canary Island, and the fellow who wrote this is a Lyre and a relative of the family.—The Valley Enterprise.

Thursday, September 13, 1917.

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EDITORIAL.

THE COW AND THE AUTO AS
TEACHERS.

Some months ago a lesson was learned in sticktoitiveness from an effort to milk a cow on a hot day in "fly time." Some readers of The Record may recall the effort made to pass the instruction on to others, believing in the Scripture, "According as ye measure it shall be measured to you again." This promise has been fulfilled in our case, for we have had a second lesson, not to say a third and fourth. To those who forget everything that is not frivolous it may be necessary to say that the first lesson was learned with great labor and some profit in the patient enduring of a purpose to get the milk from Bossie while she was busy with her tail and not idle with her feet, and reluctant to part with what she evidently thought belonged to her own offspring rather than ours. We thought then that patience was having its perfect work, but we have concluded that we were in error. That was good only as far as it went. There ended only the first lesson. Another was in store for us, to be taught by an experience with an automobile on a very hot day.

It was July, the sun was in the meridian, the thermometer was reaching for one hundred in the shade. In the sun on a gravel road, it dancing around a hundred and ten, and the grinding of the wheels on the rock made it at least a hundred and fifty. Of course there was a "blowout," with a suggestion of Messine's Ridge in its explosive detonation. Well, we had only thirty miles to go and two hours to make it to catch a train, so we cheerfully applied ourselves to putting in a new tube, congratulating ourselves that it was as well with us as it was. There were two of us and we didn't spoil but one shirt apiece, trousers the same, while we toiled in the sun getting the tire off and on. To be sure, there was no shade available, but why should people complain? Are they not always asking for a "place in the sun"? Well, we at least had it. Ought we not to be cheerful? And so we were. We forgot to look at the watch when we stopped but now we saw that we must pick up a little. So we began to spin. But there was

a leaking valve and that must be fixed. Not so cheerful, but still submissive, we attended to that, not without having to try out several different valves and washing out the sand, and spitting on the eye of the concern to see if it still "sputtered." By this time all efforts to keep our clothes clean were abandoned, our whole attention being required to preserve a proper frame of mind and sound speech that became a Christian.

But wasn't this the only really desirable thing after all. So we addressed ourselves to the things worth while; we drew the puckering strings on our lips and felt as complacent as we could. But if you turn the other cheek to the devil he's sure to hit it, and so by this time were suffering the fires of thirst. We had had a good lunch but nothing to drink and there wasn't a well in sight. We traveled on more cautiously now, keeping a weather eye on our patience and one on the look out for a well of water. Both were rewarded—in a measure. We found a cistern and began our journey with a dogged determination to "fight to win," if it took all summer. To tell the truth, we were not abounding in hope, just willing to keep going. It was evident now that we were going to miss the train, but we didn't know what might turn up. So we kept going watching out for mishaps as we had come to recognize that as a part of the program. The tires were hot enough to remind you of Meshack, Shadrack and Abednego, but we were taking our lesson in patience. We passed several others who were getting their lessons, too, and hoped they were profiting by them. Of course, assistance was offered, but you generally want to be let alone at a time like that. It's not the outward man that's in need of help, but the inner, and we couldn't reach that very well.

Hold! A flat tire again! But what's the use? Draw the curtain. Better let a man fight it out alone, and not under public inspection. The battle goes on. You can hear the groans as somebody is putting to death the members which are upon earth. One puncture; two, three, four, five! The kit of tools comes often into use. So does your patience. Maybe now it is having its perfect work. Don't know. At least it is working hard and apparently overtime. Well maybe it will get overtime pay. The patching, the sand paper and the extra supply of tubes are nearly given out. But fortunately the gasoline holds out. We'll make it somehow, some time, if only we can stick to it. Oh well, an automobile is a great means of grace. So is everything else when you come to think of it properly.

PATIENCE THE WINNER.

Faulty translation and slovenly interpretation have lost to us some of the most precious morsels of Scripture truth. The one which suggests the above topic is included in that class. Luke is giving the Lord's account of the destruction of Jerusalem and the trials which attend it gives His exhortation to steadfastness thus: "In your patience ye shall win your lives." The com-

mon understanding of it is gotten from King James' version which reads: "In your patience possess ye your souls." Even the American revisers were not bold enough to break away from the traditional interpretation and kept the reading "souls" instead of "lives." They did change the imperative to the indicative and the present to the future to be more exact, but they couldn't break entirely away and read it clean and straight: "In your patience ye shall win your lives." It is not an exhortation to sit still, to wait till the trouble is over, passively submitting to what you cannot help. That misconception gives rise to the saying, "Possess your soul in patience." Patience is a better virtue than quiet submission to the inevitable. It is the active, tenacious holding on to a worthy purpose through long delay and almost overwhelming opposition, with the assurance in this case that we shall win out.

The winning here is not winning in a game of chance; there is no fortuitous or accidental factor entering into the calculation or the result. It is more like the winning in a long race in which every muscle is tense, the eyes are kept open to every advantageous turn with readiness to use them all. It is like the present long drawn out contest in Europe where the winning depends on many elements and factors; upon air craft, water craft, artillery, infantry, cavalry, individual initiative, expected or unexpected combinations, diplomacy, the weather, the crops, the loyalty of people, then unity or their disaffections. Any one of these or of other things not now known may determine the result under God. The winner will be the nation that is unceasingly watchful and actively patient in holding on to a purpose and pushing every advantageous opportunity. The word translated to win or possess is really neither one of them but rather between them and looks both ways. It means not simply to win in a contest; it means not to hold in possession but it means to come to possess, to get possession of, to secure the ownership and control, so that from henceforth it is really at my disposal and use for the purpose for which it was intended, and to the advantage of the possessor. Just as the Japanese got Port Arthur at the close of the war with China. Just as America got Manila. Just as the Russians have long desired to get Constantinople for their own use and advantage. Just so by persistent, steadfast, patient, unrelenting, never-ceasing determined holding on will we win our lives—not our souls.

No; the soul is another matter. It is the "life" that is here under discussion. The truth is that many men, many Christians, have never come to possess their own lives. It is a thing that lies waste and unproductive, like the pine forests of Mississippi fifty years ago, like the hidden forces and resources of nature to the savage man. We have not possessed our possessions. Life is like a great system of machinery which most men have never learned to operate; a mighty engine for work which we have never set in motion or have only put in mo-

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Thursday, September 13, 1917.

tion for the attainment of ends that are comparatively childish and unworthy the purpose of its creation. The soul has been won and is eternally secure, but the life is ours to make or mar, to waste or utilize for work worthy of God's children. Of all the talk about conservation and the efforts at conservation there is none comparable in value to this conservation of life, and so many of us are missing the mark entirely. What shall it profit a man if he shall win the world and forfeit (fail to win) his life? Pity that preachers will still be corrupting that text and failing to preach what is in it.

Occasionally you meet a man of whom it was said he had a fortune, or a "good thing," and he didn't know what to do with it. It is a jewel in a swine's snout. But the most priceless jewel we possess is life itself, and so many have never learned what it is for. The same ideas are used by Paul when he says "I have suffered the loss of all things that I may gain Christ," may come to possess Him. The same is found in his words, "If any man's works be burned up, he shall suffer loss." The only true riches, the only genuine property right is in really coming to possess one's own life by getting at the right place to use it, to swing it into action to set it into operation for the accomplishment of God's purpose, to attain the end which He has designed, to prove what is the will of God, to embody that in life.

The special point sought to be set forth here is that one comes into this possession of his real life, to be master of it, by "patience." "In your patience ye shall come to possess your lives." It is an interesting game, a long race, a severe conflict. It requires watchfulness and waiting, unrelenting purpose, submission to discipline, never-failing determination, cheerful endurance. The goal is worth it all, the guerdon is a crown of life, a life that attains its real object. It's so easy to fly the track, to say what's the use, to think it can't be done. But "enduring to the end," "faithful unto death," is the price of winning a life. We need not wish to be delivered from our trials, but to be made equal to them. If you wish to be made the real possessor of life, this is the way and the way is open.

COLUMBUS ASSOCIATION.

Being half a day late, we missed the organization and what was spoken of as a very interesting and helpful discussion of publications. As we were more or less interested in this it was a comfort to learn that it was well taken care of by Brethren Hughes, Chisholm and Aven. Brethren Owen and Dorroh were found in their places as moderator and clerk. Brother B. N. Edens, not a preacher, but a legislator, conducted the devotional exercises Thursday morning. Brother Gaines, of the A. & M. College, spoke on the B. Y. P. U. work showing a trained mind and a sympathetic acquaintance with the subject. Brother de Yampert Brame, just leaving for the Fort Worth Seminary, entered heartily into the discussion. The Sunday School report of course brought Brother Chisholm to his feet

for a helpful talk. Rev. Owen Williams, of Brooksville, read the report on Baptist schools and the time of discussion was given to Dr. Aven, of Mississippi College, who made an eloquent address. The eleven o'clock hour was given to all missions. Three reports were read by Brethren Caswell, of West Point; Barkley, of Macon, and Ray, of Starkville. Each one spoke briefly, and Dr. I. P. Trotter, representing the Foreign Mission Board, spoke of Mississippi's apportionment. In the afternoon the question of temperance received a lively discussion at the hands of a number of the messengers. In order to reach another association we were compelled to leave before the close. We were impressed with two things in the association—the new pastors and the reduced attendance. There are three new pastors who have come from without the State and who enter easily and heartily into the work of their adopted State, taking a leading and helpful part in all the reports and discussions. Brother Caswell has been but a short time at West Point, but is evidently accustomed to work and finds it congenial. The church there is already showing a readiness to follow his leadership and appreciation of his efforts. Brother Barkley has been somewhat longer at Macon, and is a capable and faithful pastor and preacher. Brother Williams, of Brooksville, is a zealous advocate of every good cause and performed good service in the association.

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The Columbus church is still without a pastor, but working to get a suitable one. The small attendance was due partly to the ladies having their meeting at the same hour, and partly to the distance messengers have to go to reach the meeting. The association covers too much territory.

MONROE COUNTY ASSOCIATION.

This is a young and vigorous body, organized on the county unit plan, though two or three churches in the county have not come in. They have again for moderator, Brother A. J. Brown, and for clerk, Brother Lawrence Smith. Things were running smoothly the second day when we arrived. The reports for that morning were State missions, publications and Christian education. The messengers seemed to take a pleasure in saying good words about The Baptist Record. State missions also received full and vigorous discussion, and Dr. Aven closed an eloquent address on education by having Brother Kiser (see that the name is spelled right) secure a good subscription for ministerial education. The church itself, where the association was held (Athens) as one of the members testified, is a witness to the work of State missions. They have a neat, well built and well kept house which was made possible by the assistance given from State mission contributions. They organized a few years ago and have prospered under the ministry of Brother Birmingham. The ladies attended the morning session and a part of the afternoon, but left an aching void when they went out to attend their own meeting. They evidently had a good meeting of their own, as Miss Taylor was with them and they had a fine group of

women from their own churches. Mr. Hoover ought to have been present at dinner to make a speech on food conservation, for some of it seemed to go to waste while much of it went to waist. In the afternoon the Sunday School work got first consideration, followed by home and foreign missions, in which the editor was given free exercise of full capacity. Then came the hospitals in a report made by Dr. Tubb, which awakened sympathetic discussion by many who were interested. The attendance this year was probably not so large as last year, but there was more sympathetic interest in all the work and the association is scheduled for steady development. Brother A. J. Brown, the moderator, has shown a fine unselfish, generous spirit in seeking the good of the churches in this territory, and they expressed their appreciation by a special vote of thanks. Rev. C. C. Kiser was nominated as the member of the Convention Board from this association.

SHERMAN A "BONE DRY" SENATOR.

During the "Food Bill" discussion in the United States Senate, when the race riots of East St. Louis were brought up by a Colorado Senator, Lawrence Y. Sherman, the junior senator from Illinois, quietly arose and said:

"I have no words of apology for the slaughter that has happened there of American citizens who, under the full panoply of the laws of the country, have been brutally outraged, taken into alleys, shot with revolvers, beaten to death with bludgeons, beaten to death in their own homes, and, fleeing to an opera house for safety, have had it burned over their heads, with the result that many corpses have been taken from the ruins.

"I have no apology for that, for my own State, or any other State. It is something that ought never to occur, and would never have happened except for the inherent defect that is lurking in our system, the increasing contempt for law and order that is springing up all over the country and resulting in a grand procession of criminals.

The principal source of the vile, fetid, corrosive element that blazed the way to disorder and wrote the story of blood across the sky over East St. Louis is the infernal, lawless, damnable saloons that have infested that town and blighted the community for years, and I want to know whether the Senator from Colorado will be a party to the continuance of those lawless conditions and more lawless men.

"It is the saloonkeepers of East St. Louis and their kind who lead the van of every lawless movement and breed and spew their infamous vermin upon every community where they are suffered to exist. I am a "bone dry" Senator from now on."—Ex.

It is too early to give an account of the opening of Mississippi College on Wednesday. But the college people are feeling hopeful at this writing, the outlook being better than has for sometime been anticipated. Hillman will have the best opening for several years, and the same seems to be true of the other female colleges.

Thursday, September 13, 1917.

THE PERVERSE SECTS AND THE "NEW BROTHERHOOD."

Victor L. Masters, Superintendent of Publicity.

At Dallas, Texas last May, before the Northern Presbyterian General Assembly, Mr. Joseph E. McAfee, of New York, secretary of the Northern Presbyterian Home Mission Board, said in an address afterwards published as a pamphlet:

"Does any one believe the misdirected mechanism of our American religious orders can be saved—the tangle of overlapping mission boards and administrative agencies, the utter chaos of competing sects?"

Undenominational propaganda centers have, especially during the last decade, been feeding the public on such utterances. Mr. McAfee is, we think, the first convert to this dogma among the responsible leaders of mission work in America. From the above quotation and others to follow, it would appear that there is no lukewarmness in his conversion.

The severe words of the quoted interrogation gain added meaning in the fact that the assembly was meeting in territory which for generations has been served by the Southern wing of the secretary's own religious body. To an outsider it would seem that, so far as the Presbyterians are concerned, if there is any "tangle of overlapping," any "utter chaos of competing sects," in the Southwest, it was precipitated when the Northern body sent its missionaries to establish churches and ask their denominational adherence in the territory already served by Southern Presbyterians.

If our pedo-Baptist friends could receive it, we would point them to the better way of Northern and Southern Baptists. Though Baptists are reputed among many of other religious bodies to be unusually pestiferous in sectarianism, it is a fact that there is not a single Southern Baptist church North or a single Northern church South. From time to time there have been adjustments especially in the border territory, but neither body seeks to organize churches in the territory of the other.

But Mr. McAfee evidently had in his thoughts others besides Presbyterians. The form of his speech includes certainly all the evangelical bodies. He speaks of overlapping, misdirected mechanism, tangles, and a chaos of competing sects. We could wish he had been more specific. I here declare that the relative of Baptists, Methodists and Presbyterians—the three great Southern bodies which serve all sections of the South—have no such attitude toward each other as Mr. McAfee's accusation would indicate. Conscious that none of us are perfect, that each religious body is more concerned for its own progress than for that of another body, in part just as a farmer is more concerned for his own farm, because it is his own immediate responsibility, yet the attitude of the typical religious bodies in the South is unquestionably one of mutual good will. I can speak confidently for their home mission boards, having served one of them for nine years, that each as it surveys the needy

South, rejoices and thanks God for all the others are doing to save the people and to make life better and fuller. So far as I know, the idea of losses from "overlapping" has never had to be considered by one of these boards for five minutes. It is not overlapping but over-neglect that each of them fears, though the South is much better evangelized than other sections of America.

Secretary McAfee continues: "In the new age of brotherhood what place will be found for our sectarian structure, built to magnify differences and to frustrate impulses of brotherhood; conceived in faction and perpetuated to compel faction; careful second how others fare and careful first that this or that little coterie shall attain Heaven's bliss; honoring an arbitrary, absentee deity and little responsive to God in Christ"—and more torrential eloquence to the same condemnatory effect on the Christian denominations.

Having first taken four long and deep breaths to bring myself back to the level of ordinary prosaic thought, I remark that it was very sad that our fathers in the evangelical faith were such bad men. We had considered that many of them lacked certain much-trumpeted advantage possessed by modern scholars and vision-propagators, but we had thought that they were men of unselfish hearts and of true and humble faith. Alas that we must be disillusioned! They "built sectarian structures to magnify differences and to frustrate impulses to brotherhood."

We had thought that reverence for the word of God had deconstrained them to work out the great systems of religious truth which they held, devotion to which many of them carried to the point of sacrifice, suffering, and the enduring of bitter persecutions. We had considered that their loyalty and faithfulness had inspired thousands of men, and had become a precious heritage to all who are capable of being inspired by the noble and the true. Alas! We are now to learn that it was only stubbornness, hate and spite which actuated those our forebears. The systems of truth which resulted in the formation of churches and of Christian bodies were "conceived in faction and perpetuated to compel faction."

Alas! Must we repudiate the Christian men of the past? Must we put down Luther and Knox and Calvin and Wycliffe and Spurgeon and Wesley as merely chief hatchets of pestiferous and malicious factions? The men of the past preached to us the gospel of salvation from sin through the blood of Christ and we have in our trusting simplicity thought that in this service they gave to us an immeasurable wealth of blessing. We had thought this doctrine of theirs worth far and away more than all that modern scholarship or even the preaching of "the new human brotherhood" have been able to add to it.

But those were naughty fathers. With strange and unusual perversity they were addicted to cooking up certain dishes of malicious theological hodge-podge, and deliberately and gleefully putting poison into the pot. Luther was merely the head-dispenser of ungodly confusion and strife. Our bro-

ther has caught them all in the act. They did think of heaven, it is true, but just with a view of landing their own particular little coterie in its bliss. They believed in God, but they must make even this a perversity—He was only an arbitrary, absentee God.

It is sad, sad. Still we are not left comfortless. The day of the New Human Brotherhood has dawned! If the fathers were perverse, even to the extent of maliciously putting on our innocent New Day necks the condemnatory yoke of selfish sectarianism, we are yet going to be all right if we will only take this new catholicon. Doses of the New Human Brotherhood, taken as directed, will fix it all up. The fathers had better be forgotten, but, by the mercies and blessings of New Thought, "Science," and whatever other man-made saving forces there may be in the New Day, man is growing better!

True, it was just in the midst of the world-wide shouting of this second-commandment-before-the-first doctrine, that advanced and scientific Germany set the world on fire with the flames of a hell of self-seeking and ruthless ambition, and some of us had thought that God had in part permitted this holocaust of humanity in order to awaken mankind from the fatal obsession that theories of humanitarianism are really religion, rather than bowing in humble adoration and worship before God! But it is the New Day of Human Brotherhood that will save us—though our poor brothers are even now vying with each other in an unprecedented orgie of spilling each other's blood!

I have no pleasure in a satirical mode of speech. It may be hard for him to believe it, but I have a sincerely kind feeling for Mr. Joseph E. McAfee. I have never met him; I have often wished to do so. But if my twin brother should set forth such pernicious views as I have quoted, I should feel under the necessity of expressing my dissent.

The unionistic brethren forever insist on the organic Union Church as being identical with Christian unity. This convicts them at once of a disingenuous partisanship, before every man capable of rendering a judgment on the subject. For the world is full of instances of the spirit of Christian unity between persons in different religious bodies, and with the lack of it between others in the same Christian body.

Another thing which convicts these protagonists of being more partisan and prejudiced than judicial is this: Almost without exception they move heaven and earth to make the religious denominations appear to be contemptible, little, narrow and mean. I respectfully submit to all fair-minded men that any advocate who does this, by that very fact reveals a bias and prejudice which unfits him to discuss the whole question in an edifying way. These defamed religious denominations have done just about all that has been done, through their churches and agencies, to testify for God before American society, and to make the life of the people sweet and pure and sustained by hope. The man whose idealism is of such pattern that he can shut his eyes to these great and indisputable facts, while he pictures a millennium of Unionism by some process which

Thursday, September 13, 1917.

the act. They but just with particular little served in God, a perversity sentee God. not left com- Human Bro- fathers were f malicieously Day necks the ararianism, we we will only s of the New directed, will better be for- blessings of d whatever there may be g better! midst of the second-com- inie, that ad- set the world hell of self- and some of in part per- ity in order tal obsession m are really humble ad- ! But it is erhood that brothers are in an unpre- each other's

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he never undertakes in explicit detail to de- scribe, that man lacks perspective and fairness, to say the least.

Constituted Christianity needs more social conscience and to engage more in social service, for modern society has become far more complex and hatches out many new problems. But extreme utterances on human brotherhood will greatly retard the coming of the day of that service. For, while such utterances fan their converts into that foolish faith which would save the environment only by losing grip on the only Power that can really save anything, they make devout Christians draw back in an instinctive fear from a program that seems to belittle the good which has been done, ignores the Saviorhood of Christ and the hopeless sinfulness of man, and makes helping the material environment of more moment than helping the heart and souls of people.

THE WALL TENT FUND.

Previously acknowledged	\$ 853.63
Mrs. Mary Wilson, Coila	1.50
Martin People, by B. Simmons.....	8.00
Crenshaw S. S.	1.00
Magee Baptist Ch., by C. W. Man- gum	31.50
First Baptist Ch., McComb	3.00
J. G. Fitzhugh, Jackson	5.00
Z. D. Davis, Jackson	10.00
Mr. Stewart, of Gammill Lbr. Co., Pelahatchie	50.00
J. M. Hartfield, Jackson	10.00
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Bay Springs Baptist Ch.	4.50
Bible Class, Brooksville Baptist Ch.	5.00
W. M. U., Itta Bena Baptist Ch...	5.25
Rev. J. C. Richardson, Clinton	1.00
Magnolia Baptist S. S.	5.00
Miss Alma Lowry, Seminary	1.00
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Brooksville Baptist S. S.	8.06
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R. L. Webb and Family, Silver Creek	2.00
Berean Class, Shubuta Baptist Ch.	14.00
Columbia Baptist Ch.	20.00
Blue Mountain Sunday School	10.87
Dr. W. C. Tyree, Greenwood	2.00
Total to date	\$1,079.66

GET IT.

If you have not done so, you would do well to procure and read at once "Church Organization and Methods." The message is absorbingly interesting and has the most exalted vision of any work I have ever read.

Let every pastor read the book and see to it that it is faithfully read by his members, especially the deacons and financial secretaries.

The price of the volume is 60 cents net, published by the Sunday School Board, but may be had from The Baptist Record Book Store.

Fraternally,
LEE B. SPENCER.

THE BAPTIST RECORD

The Budget Laymen Department

N. T. TULL, Superintendent

When we see how easy it is for the governments of this world to command millions and billions of dollars to conduct the great world war, we are humiliated to see how hard it is to get Christian people to give anything to carry forward the campaign of world conquest for Christ.

Our people will never give in a worthwhile way to the support of the Lord's work until they come to have some conscience on the subject. Appeals to sentiment and emotion are not lasting. Duty is a stern and exacting word, but it is the word that must be borne in upon the conscience of our men in regard to the financing of God's kingdom.

Most everywhere I go, especially among the full-time churches, the pastors tell me that they never have any trouble about their salary. They get their money promptly every month. The fact is, the men of our churches would feel disgraced if their pastor's salary was not paid according to promise. Yet our men have not realized that the same obligation rests upon them to remit promptly every month to the denominational causes that look to the churches for support.

It is delightful to see a church that is making monthly remittances to the office of the board for all denominational causes. One of the prettiest accounts on the books is the South Side church, Meridian, of which Brother J. J. Mayfield is pastor. Their remittance comes regularly every month. If they can do it, your church can do it. If not, why not?

A prominent pastor in another state was asked why he had so little trouble with his church finances. The answer was, "I have a splendid financial secretary." My experience and observation prove that his answer goes a long way towards solving the problem. No church can perfect a good financial system without a good system man to operate it. He will need his helpers, of course, but he will be the directing genius in the detail working of the plan.

The Bible is not a book of methods. It is a book of laws and standards. Methods are serviceable in reaching the standards and observing the laws laid down in the Book. The budget plan is a serviceable method in that it is conducive to tithing. Tithing is the Scriptural standard of giving. The budget plan also enables you to observe one of the fundamental laws of giving, which is, that every cause should be supported according to its relative needs. It also provides for systematic giving, which is another law of giving that is taught from end to end of the Book.

Why is your church not using the brains and business ability of the business men and men of affairs among its membership? Be-

cause you are not using methods that challenge the interest of such men.

Let every pastor arrange a series of sermons on Scriptural giving, to be preached during the months of November and December, looking to putting up the budget for another year.

CLARKE COLLEGE NOTES.

The college opens on Tuesday, September the 18th. As the time draws nearer the inquiries come thicker and unless we are much disappointed the opening this year will be better than last year. We feel that credit for this is due to the representatives of Mississippi College and the Woman's College, former students, and largely to the columns of The Baptist Record.

The faculty members are gathering and everything will be in readiness for the students when they come. Much needed work, which might have been done during the summer, has been held over so as to give the boys a chance who want work to help them through school.

Ministerial Aid.

Many ministerial students have applied for admission and asked aid. The funds for this cause have not been so plentiful lately but we are not turning down any who are seeking aid and who will prove themselves worthy. We believe the Baptists want educated pastors and are willing to help prepare them. Let this matter be pressed in our associations.

One More Appeal.

Parents, your boys and girls should go to school this session, and they should go where they can get the needed training under the best influences. We are prepared to take care of those who are not prepared by former schooling or otherwise for our regular colleges. Ours is not a reformatory, neither is it a monastary; it is a place where growing boys and girls can be developed under natural wholesome influences.

We work while we work and we play while we play, and faculty and students are together in it all. Send them our way.

With hearty good wishes for the whole cause of Christian education, I remain,

Yours in the work,

BRYAN SIMMONS.

"It is plain enough how we were forced into the war. The extraordinary insults and aggressions of the Imperial German Government left us no self-respecting choice but to take up arms in defense of our rights as a free people and of our honor as a sovereign government. The military masters of Germany denied us the right to be neutral. They filled our unsuspecting communities with vicious spies and conspirators and sought to corrupt the opinion of our people in their own behalf. * * * Much as we had desired peace, it was denied us, and not of our own choice. This flag under which we serve would have been dishonored had we withheld our hand." — Woodrow Wilson, President of the United States.

THE BAPTIST RECORD

Thursday, September 13, 1917.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKKEY, Editor Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training
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All societies are urged to send quarterly reports to Miss M. M. Lackkey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackkey.

Remember that, September 23-28 is set apart for our State mission week of prayer.

New Liberty and Pearl Leaf Associations are the only ones that are set for the week of prayer; therefore, we trust that all our societies will observe that special week.

The secretary was charmed to find in her office on her return there on Friday the State W. M. U. president of Louisiana, Mrs. Weisshaupt. Passing through the city, she took occasion to call, and we were greatly cheered by her presence, and report from her field of work.

State secretaries have been most kind in sending us copies of their State mission literature and programs for the prayer service. This favor is much appreciated. Many helpful hints are derived therefrom. We cannot mention each one, but would call special attention to "A Waste Basket Experience Meeting" by Mrs. C. D. Creasman, of Tennessee. It is in form of a dialogue and can be adapted to use in any state.

The W. M. U. meeting of Oxford Association was held in the basement of the Water Valley church on Wednesday afternoon. Mrs. Knox, the superintendent, presided. There was quite a fine attendance from over the association. The policy called forth some discussion. Circle plans were enthusiastically encouraged. Mrs. C. C. Longest spoke of the theme nearest her heart—the building and loan fund. The association asked for a missionary's family on the frontier for which they will prepare a box, meeting in a rally day some time in October at Batesville to pack same.

Miss Dulcie V. Winborne, our Training School scholarship girl for last year, passed through Jackson last week en route from Fleming, Ky., where she has been doing mission work in a mining town throughout the summer, to her school in North Carolina, where as lady principal she will continue mission work. She is a happy messenger wherever she goes, dispensing sunshine to all. She is overflowing with thankfulness for what the Training School has done for her.

Dr. V. I. Masters, of the Home Mission Board, has gotten out a series of splendid charts that will prove most helpful to any

society. He offers to give as many as 25 sets to societies in the State. If your society would like a set, write this office.

The associations that will send a box to some frontier missionary are requested to write your secretary for name of missionary, stating size of family you wish to provide for. This should be attended to during the associational meeting, and the box prepared as soon thereafter as possible. Winter is coming on. When you plan for your box packing plan also for a rally day.

Tishomingo W. M. U. Associational Meeting.

Our two days' annual meeting of the W. M. U. of Tishomingo Association was encouraging to the hearts of us all.

This was the second year's trial of the plan of meeting two weeks before the regular association convenes. The plan has worked so beautifully that the unanimous vote was to make it permanent. One delegate expressed herself thus: "We have gone too far to go back to the old way." And indeed we have. Think of having two whole days for the discussion of our associational work, whereas we used to have only a few hours. Why, it is just like a convention!

Our capable and charming State president, Mrs. Aven (and all loved her at first sight), was present. I am truly thankful for the far-reaching influence of her presence in our annual meeting.

Then, too, we had Miss Pearl Caldwell; and how our "hearts burned within us" as she told of China and her needs. Miss Caldwell's earnestness, consecration and forceful personality made a profound impression upon her hearers. We shall not soon forget her message.

The annual sermon on Wednesday evening, the 29th, by Rev. F. A. Godsee, of Beaumont, Texas, was one of such power as only a Spirit-filled man could give.

The Sunbeam hour—not a special "show"—but a demonstration of the regular work done week after week by the little folks proved what fundamental training Mrs. J. B. Youngblood is giving the Baldwyn children.

Altogether we lived on the heights for two whole days, and we do believe we are better prepared to go forth valiantly to a greater fight during the coming year.

There is a beautiful spirit of co-operation among our women of Tishomingo Association. Their superintendent wishes to take this means of publicly thanking them for the hearty support they have given to all her plans; and for their material expressions of love and appreciation.

We could make a fuller report of our meeting but lest our enthusiasm cause a waste of printer's ink, we resist the temptation to write further.

Permit us to say though that it was a great disappointment not to have our Miss Lackey. We were selfish enough to want all the good things to come our way for once.

Yours most sincerely,

JOSEPHINE SWAIM JONES,
 Supt. W. M. U. Tishomingo Ass'n.

Get Ready for the Missionaries' Christmas Now.

Though there is a most urgent and persistent call in these days by the Red Cross, the needs on the foreign mission fields must not be forgotten. Christmas brings a special call and the response has been generous. The missionaries lay away many things which come during the year and bring them out for distribution at the Christmas season. They are always asking for simply-dressed dolls. These should be of the go-to-sleep variety and about ten inches in size. Dolls can be sent to many countries by parcel post, and that rate is twelve cents per pound. Do not dress them in white, as that is the color for mourning in China. Then pictures by the thousand are needed at every foreign mission station. A missionary in China just wrote: "Yesterday, 35 boys more than usual came to the Sunday School and registered their names. They had heard about the pictures and calendars. I am sure that most of them, if not all, came only because of the pictures. But they came and heard about Jesus, and I will try to make them come again. These pictures are a real help to us." Picture time abroad is any time during the year. Gifts for use at the Christmas season should be forwarded by October 15th, and can be prepared during this delightful season of the year.—From W. M. U. page of Baptist World.

Report of W. M. U. Meeting.

The W. M. U. rally met at Bogue Chitto church, September 5th, 1917. Opened meeting by singing "God will take care of you," and devotional exercises were conducted by Brother I. H. Anding, the pastor.

The usual program was carried out, including the business part.

Several of the unions were represented and made encouraging report, as to work being done by their unions.

It was decided to pack a frontier missionary box, at Summit, on September 18th, the date fixed for the next rally.

President Wilson wrote to the president of the Labor Council: "It has not been a matter of surprise to me that the leaders in certain groups have sought to ignore our grievances against the men who have equally misled the German people. Their insistence that a nation whose rights have been grossly violated, whose citizens have been foully murdered under their own flag, whose neighbors have been invited to join in making conquest of its territory, whose patience in pressing the claims of justice and humanity has been met with the most shameful policy of treachery; their insistence that a nation so outraged does not know its own mind, that it has not comprehensible reason for defending itself or for joining with all its might in maintaining a free future for itself and its ideals, is of a piece with their deafness to the oft-repeated statement of our national purposes."

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Thursday, September 13, 1917.

THE BAPTIST RECORD

9

Cattle are to be shipped from Texas to be fattened and fed in Mississippi. This begins to look like a cattle country.

Pastor A. F. Davis proposes to resign at Providence church, near Tylertown, and will have the third Sunday open for other work.

We are glad to learn that Brother J. E. Wills has sufficiently recovered his strength to assist in the meeting at Raleigh where he is making his home.

The Baptist Tabernacle in Chattanooga appreciates the value of Pastor J. B. Phillips and has respect to the higher cost of living. They recently increased his salary from \$2,400 to \$3,600.

Rev. T. J. Miley had D. J. Miley with him in a meeting at Sylarena the third Sunday in August. Three were baptized. On the fourth Sunday he assisted Pastor Grafton at Pine Bluff. Five were baptized.

A book is just out which will at least attract eager attention in Mississippi. It is already selling rapidly for \$1.75 and has about 500 pages. It is written by Mr. G. A. Hobbs and purports to tell the political secrets of a factional fight in the State for the past few years. Mr. Hobbs is supposed to know. You can get the book from The Baptist Record Book Store.

You may get the new book by former Ambassador Gerard from The Baptist Record Book Store for \$1.75. There is no more interesting subject before the public today than that which he treats. He was in Germany for nearly three years, while that country was at war with our present allies and he writes from intimate inside information. You can hardly afford not to read it.

Dr. J. B. Gambrell says of evangelistic work in the army: "My judgment is, there ought to be no spirit of antagonism to the Y. M. C. A.; and in many ways we can co-operate with it. But my conviction is deep, that if we are to reach the soldiers and win them to Christ and line them up for service in the army, as they ought to be lined up, we must have a very much larger program—a more thorough-going program than the Y. M. C. A. affords."

The various Baptist interests in Mississippi have been placed under one board. It is now proposed that this board will be composed of one member from each district association, who will be elected at the annual sessions of the associations. Whether this plan is wise or not, it goes a long way toward getting back to the churches.—Christian Index. The above is mistaken only in the first sentence. Only the missionary work is under the Convention Board. The other interests have their own boards.

President Wilson says: "I hope most sincerely that the normal course of college sports will be continued as far as possible, not only to afford a diversion to the American people in the days to come when we shall no doubt have our share of mental depression, but as a real contribution to the national defense, for our young men must be made physically fit in order that later they may take the place of those who are now of military age and exhibit the vigor and alertness which we are proud to believe to be characteristic of our young men."

The Biblical Recorder of North Carolina offers the following good program for an association: First day—10:00, Introductory Sermon; 11:00, Organization; 12:00, Report of Committee on Order of Business; 12:15, Miscellaneous; 12:30, Recess; 1:30, Periodicals; 2:15, Sunday Schools; 3:00, B. Y. P. U.; 3:45, Miscellaneous; 4:00, Adjournment. Second Day: 9:30, Devotional; 9:45, Reading Minutes; 10:00, Orphanage and Hospitals; 11:00, Christian Education; 12:30, Recess; 1:30, Ministerial Relief; 2:15, Missions; 3:45, Miscellaneous; 4:00, Adjournment.

Some people who say, "I tried to get some subscribers for the paper but I didn't succeed," remind us of an experience with a hen in the garden. A good many efforts at "shooing" did not succeed in getting her out. She would amble around the fence and push against the woven wire fence in an apparently sincere effort to get out. But we were finally convinced that the old hen wasn't doing her best and we wearied of these friendly persuasions. Perhaps with some impatience, but certainly with a good deal of determination, we shied a large clod of earth at her which burst under her feet. She went over the fence better than an aeroplane. Brethren, it can be done, if you try—hard enough.

The church at Clinton on last Sunday called Rev. H. M. Harris to act as supply pastor in the absence of Rev. Zeno Wall, who is chaplain of the regiment of artillery in the Mississippi National Guard. Brother Harris is on a furlough from his work in China, and has accepted the work at Clinton, where he will find a good opportunity to enlist young men and women in the mission work. He had already preached acceptably for the church on two Sundays.

W. B. Mott, of Laurel, helped in two meetings in Neshoba county, in which eleven were added to the churches, six for baptism. He also helped Pastor A. A. Bryant in his church three miles north of Seminary, where sixteen joined, five of them by baptism. He was assisted by Rev. J. C. Parker in a meeting at Mt. Olive church, Jones county, where thirteen joined the church, ten of them by baptism.

Pastor Metts has been in good meetings this summer, having seen 103 baptized and 19 join the church by letter. His own church is prospering. Recently they licensed B. R. Salassi to preach, who was converted from Romanism, and expects to be in Mississippi College this session.

There were 38 received into the Pontotoc church and over 40 professions of faith in the meeting in which Pastor T. L. Holcomb was assisted by his brother H. R. Good help was given in the music by M. J. Babbett, singer. Mr. Isaac Walton, of Newton, cornetist, and Miss Frances Barges, of Brookhaven, with the violin.

Pastor A. T. Cinnamond has passed the tenth annual milestone in his work at Senatobia. The membership has been increased fifty per cent. They have renovated their house. The pastor's salary has been twice increased. The budget has been adopted, and they are now in a meeting with Dr. R. M. Inlow, of Memphis, assisting.

Pastor L. S. Cole in three years at Skene has baptized 85, an deceived 40 otherwise. The church has built a new house and now they go from one to two Sundays a month. Everybody familiar with conditions in the Delta know that is a fine record.

It once took three bushels of corn to pay a year's subscription to The Baptist Record. Now one bushel will do it. This indicates that times are good for the farmer, and they are proportionately hard on the editor.

Brother J. S. Deaton and family are already set up to housekeeping at Seminary Hill, Fort Worth, Texas. Here's hoping for his joy in the work out there and a safe return to Mississippi.

Prof. W. H. Weathersby has been given a year off from Mississippi College, which he is spending at Chicago University in further preparation for his work, to be resumed in 1918.

The Sunday School Board reports giving 28 diplomas to King's teachers in Mississippi in August, also eight red seals and four blues. One more A-1 school is reported, making 23.

Brother R. L. Breland writes that delegates to the Mt. Pisgah Association will be met at Lake and taken out three miles north to Hazel church, September 15-16.

State Mission Day in the Sunday Schools — September 30th.

Rev. T. J. Latimer is preaching in his own meeting at Manilla, Ark. A good number have already joined the church.

W. A. McComb spent the past six weeks in evangelistic work, preached 92 times and had 135 additions to the churches.

H. J. McCool, of Wynne, Ark., has been busy in good meetings through July and August. He reports crops fine in his part of the world.

Mrs. Lucy Brane, one of the charter members of West Point church, passed away August 31st. She is the sister of Brother J. G. Westbrook.

To avoid conflict with the county fair, the Jones County Baptist Association will be held October 2nd, Bethlehem church, five miles east of Laurel.

In Missouri the associational letters have a blank to be filled out by the church, showing how many copies of the denominational paper are taken.

Rev. T. L. Sasser, formerly pastor at Brooksville, has been chosen as religious director of the Y. M. C. A. work at the military camp at Jackson, Miss.

On the 21st of August at Peoria, Miss., Miss Hettie John Taylor was married to Mr. Floyd Houston Huddleston. They are at home to their friends at Leland. Our best wishes.

Abraham Lincoln said that a country which was half slave and half free could not endure. We are now coming to see that a world which is half autocratic and half democratic cannot endure.

Rev. A. H. Clark, pastor First church, Biloxi, has assisted in four meetings, at Second church and at other points, with L. T. Thompson, J. L. Watts and Alex. Hughes. There were twenty-five professions of faith.

The Southern Sociological Congress is to establish a training school for social workers at Richmond, Va. Mr. H. H. Hibbs, Jr., is the director and will be glad to have names of people thinking of attending.

We have been favored with a tract by Rev. Jno. P. Hemby on "The Development of the Kingdom of Christ." Like everything he writes, it is carefully thought out. It may be had of the author for ten cents each or one dollar a dozen.

Dallas county, Texas, the most populous in the State, went dry in the recent prohibition election. We congratulate Brother Wolfe and his victorious committee. We hope this is a foretaste of what Texas will do when the State votes next time.

Central Association meets with Bowmar avenue church, Vicksburg, October 2nd. Pastor J. M. Metts asks that those expecting to come on the railroad notify him when to expect them. Trains from Jackson reach Vicksburg, 7 a. m., 12 noon, 5 p. m. and 9 p. m.

Events in Russia for several days take on a sombre hue, and seem to indicate that the United States will have to do a bigger part in this war than most people have expected. Civil war in Russia seems not improbable and a repetition of the French Revolution a possibility.

Rev. Bryan Simmons has been called to and accepted the pastorate of the Newton Baptist church. This will not interfere with his relation to Clarke College as president. Brother Simmons is one of those servants of the denomination who have to make their living some other way while serving the denomination. We hope he may realize all his heart's desire in this dual capacity.



The Convention Normal Course For Teacher Training

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Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for September 23.

DANIEL IN THE LION'S DEN.

Daniel 6:1-28.

Motto Text: "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalms 34:7).

Connection with last lesson.—Daniel is not mentioned in connection with the fiery furnace incident of last lesson. We are not told why; but one thing is certain, he never bowed to the king's image. In all probability the incident of the present lesson occurred some fifty years later than the fiery furnace incident—538 B. C.—during the reign of Darius, the viceroy-king under Cyrus, who conquered Babylon in 539 B. C. Daniel was about 80 years old now.

I. The Man of Decision.

No more fascinating study of the Bible can be taken up than that of Bible characters. What is the secret of this or that man's greatness? What is the secret of the other man's failure? The Bible never leaves us in doubt. There is something about the character of our lesson that never grows old. In looking for the secret to Daniel's life and career certain things stand out most prominently. One is his ability to decide things. He was a man with decision of character in an unusual degree.

Daniel did not wait till old age was upon him to decide some things definitely. Back in his youth before entering the king's court as a captive, certain lines of conduct were firmly decided upon. He never wavered nor swerved at any point from what he conceived to be the path of rectitude.

Here lies part of the secret of every great man. If one fine quality predominates over another in the character of Woodrow Wilson, it is in his power to decide things. He may not decide courses of action so quickly as some men, but his decisions are grounded upon the eternal principles of right and wrong, and once made he never hesitates nor vacillates in accepting the consequences of his decisions. I never look upon a young man who can decide things, that I do not forecast for him a career of usefulness if he can be turned in the right direction.

We need to distinguish clearly here between decision of character and stubbornness. This quality peculiar to a certain kind of animal with long ears and some folks is often mistaken for decision of character and vice versa. Stubbornness is largely temperamental and masters the individual; decision of character is voluntary and gives the individual the mastery of himself.

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Stubbornness is grounded upon personal likes and dislikes; decision of character is grounded upon fundamental principles of right and wrong. Daniel was not stubborn, but he could decide upon a course of action and nothing could swerve him a hair's breadth.

II. The Man Who Decided for God.

In casting about for the secret of Daniel's great life and career, the fact that he took God into his life when he was a young man is of tremendous importance. This matter had been settled back in Jerusalem when in his teens. The same decision of character is seen here as at other points. I haven't a particle of doubt that this young Hebrew, now an old man, weighed carefully the life lived apart from God and that lived in fellowship with God. I have a suspicion that he compared the lives of Saul, Jeroboam, and Ahaz with those of Joseph, Moses, David, and Josiah. He evidently knew what Amos, and Isaiah, and Jeremiah had to say on the subject. In the light of these cold-blooded facts Daniel decided that he needed God in his life. We are not given the time, place, nor manner in which God came into his life. These things are of minor importance as compared with the tremendously important fact that he did decide for God before sin had wasted the strength of young manhood.

The most important decision that any young man or young woman ever made is the settling rightly of this momentous question of what his relation to God is to be. All other questions are incidental to this. When will our young men and young women learn that the strongest character is that built upon God and fixed in Him, as the strength of the life? Many otherwise splendid fellows who can decide a business proposition quickly, come to this paramount question with the weakness of a baby and treat lightly the matter involving the eternal destiny of his immortal soul.

III. The Man of Loyalty to God (vs. 10-15).

When a man decides rightly the question of his relationship to God, there follows immediately another of far-reaching consequences, "Shall I be loyal to God or compromise Him?" This is a matter that needs deciding before the test comes or one is likely to fail when it does. Many a man can trace his disloyalty to God to indecision till the test was on.

In Daniel's case who is now old the matter of his loyalty to Jehovah God was settled back yonder 65 years ago. From it he never wavered. The first nine verses of our lesson chapter disclose a dirty cowardly conspiracy of envious, designing men to accomplish the downfall of God's man. What a fine tribute to Daniel's character that these assassins of character could "find no occasion against this Daniel, except we find it against him concerning the law of his God." His outstanding fault then is loyalty to his God — from

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OUR ADVERTISERS
THIS PUBLICATION

their viewpoint. The conspiracy prohibited any subject of the realm making any petition to any God or man, save the king for thirty days. This plan appealed to the selfish pride of Darius, and he signed the decree of conspiracy. The violator would be cast into the den of lions. It was aimed directly at Daniel. What would you have done? My! those beasts look ferocious! Just compromise a wee bit, Daniel, and save yourself. No harm in closing your windows, is there? "And his windows being open in his chamber toward Jerusalem, he kneeled on his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." How is that for loyalty? The conspirators are watching. The relationship to his God means the lions' den. But what matters that? Better to go to lions' den God's true man than to remain in high position a traitor to God. A certain judge in Winn Parish, La., invariably opens the sessions of his courts with prayer. He has been intimidated by infidel lawyers to quit the custom. They have attempted to get an opinion from the Supreme Court of Louisiana to restrain him from the custom. In spite of all opposition and ridicule he steadfastly adheres to his custom.

IV. The God of Loyalty to the Man (vs. 16-21).

Well, God's man, because of his loyalty is in bad way. This quite often happens. Daniel might have turned pessimist and said, "What's the use?" But he was not one of those to look back when he had placed his hand to the plow. Does not God care for His man? Yes, He cares. Why did He not deliver him from the machinations of these evil doers? He could have done it. But Daniel's God wants to do a thing that is worth while—a thing that will cause the whole bunch of conspirators "to sit up and take notice." He is cast into the den and spends the night with the hungry beasts. At early dawn the king, after pacing the floor all night, calls out to Daniel. A strange thing is heard from the den, "My God hath sent His angel and hath shut the lions' mouths that they have not hurt me." God was loyal to His man. Daniel had done a big thing for God and God did a big thing for Daniel. So out came Daniel from the lions' den and in went the conspirators. Our God is able to deliver.

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McCOMB.

Yesterday was a great day with the First Baptist Sunday School. We made a special contribution for the orphanage which amounted to \$100.00. I believe it was done with the least effort I ever saw. On account of the absence of the pastor this was the only service of the day.

A. K. GODBOLD.

Dr. A. W. Ayers has resigned at Newport News, Va., and accepted the pastorate at Durham, N. C. The Virginia brethren are loathe to give him up.

BLUE MOUNTAIN.

The Baptist Education Commission has made a wise selection as secretary, in the person of Dr. R. B. Gunter. Gunter is one of the best men in this State, and no better man could have been found in all the South. Let's give him our help in this great matter.

Shall mail to him my check this week for \$50, this being my third payment of this amount for this great work. God bless all our workers.

Osyka Meeting.

Just returned from a great meeting in Osyka, where Brother W. F. Hutson is pastor.

The good Lord gave us 46 additions to the church; some of these were among the hardest in that part of this State, of this number there were heads of eight families.

The church and pastor are happy over the results. Brother Hutson is one of the best pastors in Mississippi. The church called him for another year and raised his salary \$100.

Lord bless all to His own glory.
W. E. FARR.

Clever Mother.

A visitor to a certain Brooklyn household was duly amazed by the wonderful likeness between the twins.

"Why," she gasped, "I never saw two children look so much alike! How does your mother tell you apart?"

"Well," explained Tommy, "she finds out by spanking us. Clarence hollers louder than I do."—Oakland Enquirer.

SOME MEETINGS.

Stratton.

I held my own meeting at Stratton beginning July 14, running to the 19th. We had splendid congregations. The weather was very threatening almost the whole time. We had one for baptism and two by letter.

Oakland.

On August 5th I went to Oakland, seven miles east of Decatur, to assist Brother G. L. Grafton in his meeting. We had fine interest from the beginning. The Lord gave us 11 for baptism. We went into the Hardshell camp for two and got two from the Methodists. They gave me a unanimous invitation to be with them next year.

Louin.

Brother H. H. Webb came to our aid at Louin. We began on Sunday, August 12. The meeting lasted until the following Friday morning. Brother Webb did the preaching. Brother J. S. Rushing, who is a member of the church at Louin, and teaches music in the high school, led our song service. Those who know Webb know the preaching was well done. You may not know Rushing; if you do not, I wish to tell you he is one of the best to lead the singing in a meeting I know of. We received five for baptism, one by letter and two letters returned. Brother Waldron, the former pastor, baptized for me, as I hurt my foot during the meeting, and one of the candidates was his daughter.

M. J. DERRICK.
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THESE books have been used around the World, and their sale continues with unabated interest. They are Standard Books; the songs contained in them are favorites everywhere. Not only do they contain the cream of the Standard Church Hymns, and the "Tried and True" popular favorites of the Gospel Songs, but they have many splendid songs which are new to those who have not used these books. They contain many expensive copyrights which are not found in other books. It is easy to fill up a book with songs that are not copyrighted, or with cheap copyrights, but the best copyrights are expensive. Take notice of the large number of copyright owners. This is the explanation of the unequalled popularity of Coleman's Books.

New Evangel

Published in 1911

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World Evangel

Published in 1912

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Answers printed in separate pamphlet. Sold at same price as question books—10 cents, three or more, 8 1-3 cents each. Orders promptly filled when sent to IRVING GILMER, Liberty, Mo.

"WHAT BEAUTIFUL HAIR!"

Have you ever heard that remark made as some one passed by who had carefully kept hair? Did it not make you envious and did it not make you ashamed of every coarse, stiff or grey hair in your head? Did it not make you wish that you too had kept your hair carefully and could hear similar compliments passed on you? Don't envy a beautiful head of hair. It is your privilege to have one. The beauty of the hair depends entirely on its care; and its luster depends on the food on which it subsists. Hair must be fed. Every single hair is a distinctly individual living thing and it demands food. Unless you feed it, it is going to be stiff and coarse and void of beauty. Follow the example of the Creoles of Louisiana, who pride themselves on their hair. Get their recipe. It was kept as a race secret for many years but you can get it now by asking your dealer for "La Creole," the natural hair dressing, or by sending one dollar to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

CUT THIS OUT—IT IS WORTH MONEY

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail to Foley & Company, 2843 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Food Administration School of Instruction

(Specially prepared for the religious press by their own representative in the office of Food Administration.)

The United States Food Administration has from the first relied largely on the churches for aid in carrying out the campaign for food conservation. On account of their ideals and their organization the churches were recognized as pre-eminently fitted for this patriotic work, which involves a moral and religious motive. To the appeal made the churches responded promptly and enthusiastically through their representatives. Clergy and laity of all denominations offered their co-operation. It soon became evident, from the requests that poured in from religious leaders, that those who desired to speak for this cause from pulpit and platform must be armed with accurate and explicit information along the many lines of this national duty of thrift of food in order that we may do our share in the world war for democracy.

Accordingly, largely in response to requests from the ministers, a three days' school of instruction was arranged for, to which representatives of all denominations were invited. They were asked to go to Washington at their own expense, attend the sessions faithfully, and then pledge themselves to be ready to present the subject to churches of their own city, town or neighborhood, and to church gatherings and conventions, as opportunity might be given. To many it seemed an impossibility to secure students for such a school, under such limitations. But the American people are vitally interested in the war, and the program of food conservation has commanded widespread interest, respect and approval. So when the school was opened in the assembly hall of the New National Museum, there were more than 125 enrolled, pledged students, while many more were in attendance. That all had come with serious purpose was evident from the close attention and the constant use of the note-pads provided. Each student received the handsome pin that is to be given to all members of the food conservation league.

The program had been carefully prepared and was carried through without a break and with cumulative interest. Experts had gladly responded to this call for service. The instructors included Mr. Hoover; Dr. R. L. Wilbur, president of Stanford University, Assistant Secretary of Agriculture Carl Vrooman, and Dr. Alonzo Taylor, Mark Careton, B. H. Rawl, and Dr. C. L. Alsberg, all of that department; E. C. Lasater, G. Harold Powell and Kenneth Fowler of the food administration; Dr. Graham Lusk, of Cornell, and Dr. E. V. McCollum, of Johns Hopkins Hospital. These men, each eminent in his specialty, presented such subjects as the World Situation, Work of the Food Survey, Wheat Needs of the World, Wheat Production in the United States, Meat—The World Situation and Remedies, Milk Needs of the Nation, Fat Needs in Human Nutrition, Transportation Problems

in Relation to the Use of Local Food Supply, Sugar and the World's Needs, and What to Eat in War Time. Opportunity for quiz and discussion was given after each address, and the discussions proved of keen interest. There were no wasted words by the men who were advocating wasteless meals, and it would be difficult to find a higher grade of instruction in any school than was furnished these students by all the speakers, from the first to the last.

The sessions were held morning and evening, and the six hours or more a day were packed with information. The school was opened by prayer, in recognition of the fact that the program of food conservation needs the divine guidance and it was continued in the same spirit. Many of the things said would have sounded well from any pulpit, and few sermons could exceed in spiritual power the address of Doctor Taylor, with its superb tribute to the women of France and its appeal to the women of America to rise to a like height of self-sacrifice and religious fervor. Secretary Vrooman's address, too, at the first session, was distinctly a religious appeal. He said, "Business will never be done again in this country as before the war; it will be raised to a higher plane, shot through with a new moral purpose. If there is any spiritual vitality in the world, it is now going to come to realization. If the nation will mobilize its spiritual resources as the army, as agriculture, are mobilizing theirs, then our baptism of blood will also be a baptism of the spirit; then living for country will attain something of the distinction of dying for country. America will have demonstrated its ability to spiritualize its unequalled material power; to become the master, not the slave, of its erstwhile gods of gold. I want to see every man, woman and child in this nation put at some work involving sacrifice, and anyone not willing to do this is a poor excuse for an American. We have our opportunity to do our part in the war. I have told our farmers that their work in the furrow is as important as that of the soldiers in the trenches but not as dangerous. If we give up all we have we wouldn't be making as much of a sacrifice as the boys who are offering their bodies as a bulwark for democracy. They are laying their precious youth on the altar of country, that a free America and a free world may live. Let us back up their sacrifice with ours, in kitchen, in dining room, in workshop, everywhere. If we are not sacrificing until it hurts, we are not sacrificing enough. It will not be enough until we are doing everything which is humanly possible for us to do. The American people must become imbued with this spirit. Then we will have a hundred million crusaders for food conservation, and the bloody battles won in Europe will be the result of bloodless battles fought here."

A pretty good sermon that, and a strong personality behind it. That was true in special manner also of Doctor Taylor, and it would be a great thing if his time could be de-

With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

EVERYBODY ASKS FOR A NEW KIND OF CALOMEL.

Calotabs, the New De-Nauseated Calomel Tablet, is in Great Demand Because of its Freedom from Unpleasant and Dangerous Effects.

Have you tried the new calomel tablet that makes calomel taking a pleasure? If you have you appreciate the wonderful virtues of calomel, when robbed of all its unpleasant and nauseating effects.

Calotabs is the sensation of the year in the drug trade. Pharmacists regard it as a practically perfect remedy for the liver. Its effect in biliousness, constipation and indigestion is delightful.

The next time your liver needs a thorough cleansing, try Calotabs. One tablet at bedtime, a swallow of water—that's all. No taste, no nausea, no griping. Wake up in the morning feeling fine, with your system thoroughly cleansed and a hearty appetite. Eat what you please—no danger.

Calotabs are never sold in bulk. Ask for the original, sealed package containing twenty doses; price, thirty-five cents. Your money back if you are not thoroughly delighted with Calotabs.

voted to addressing large Christian conventions and gatherings. So strong was the impression he made that when he finished the applause continued for minutes, a spontaneous expression of the enthusiasm aroused by the man and his message. His reply to the querulous question, "Why eat corn meal and send wheat abroad—isn't corn meal as good for them as for us?" was fairly withering as well as conclusive. "Don't lay another featherweight of burden on the women of France," he said, "and pray God to spare us from ever going through what they are suffering with unexampled heroism."

The school accomplished its purpose. It informed and inspired all who attended it, and qualified them to present food conservation intelligently and with something of the high and admirable spirit of the instructors.

Thursday, September 13, 1917.

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AN EFFECTIVE WORKER AMONG SOLDIERS.

By Alfred Dickinson.

How can we best reach the life and heart of the soldier in camp? This great problem stares the religious world in the face today. Those who are acquainted with the life of the soldier in camp know its complication. Yet the most casual observation shows that the solution is to be found in the element of personality, and that a careful selection in the personnel of workers is of paramount importance. This writer spent his summer vacation in Camp Sheridan at Montgomery, Ala., as a representative of the Home Mission Board, and while there had the opportunity of observing some very effective work among soldiers by Dr. Ben Cox, of Memphis, who was at the time religious director of the Y. M. C. A. in the camp.

In his method he is strictly informal. This freedom and unconventional approach gives the right point of contact. He meets the soldier on his own plane and common level; he wins his friendly regard, for as the soldier is repelled by professionalism, cant, and display of piety, he responds on the other hand to naturalness and a friendly attitude.

As a preacher, Dr. Cox is unique. He preaches in hospitals, the guard house, the "bull pen," a Y. M. C. A. building, on a drill ground, or in any place where a group may be gathered.

In the early morning he goes into a hospital with a word of cheer, sings a verse of some song, makes a talk of several minutes, and closes with a prayer; while the prisoners are eating their noon meal in the guard house he preaches to them; he goes to the "bull pen" or general hospital, and gathering these boys around him makes a talk on sex purity; when the Y. M. C. A. building is full of men, many writing letters, some playing games, some standing in groups talking, others singing around a piano, he mounts a chair, sings a verse of song, brings the hubbub to a quiet, preaches a short sermon, and closes with a prayer. These sermons are always short, not more than ten minutes, but concise, direct, vigorous, moving rapidly to a climax, which is clinched by a telling illustration. He makes his point, drives it in straight, then clinches with an application.

The larger part of his work is through personal touch, by interviews and passing conversation. The importance of personal work as a method of reaching soldiers from a religious point of view cannot be stressed too highly. It is interesting to watch Dr. Cox engaged in personal work. He meets a young man, starts a conversation with him, asks him about his Christian life, reaches over and grasps him by the hand, and while holding the hand makes a short prayer. In the meantime the fellow begins to squirm, feels him-

self in a strangely embarrassing predicament, looks restlessly out of the corners of his eyes, very apprehensive as to what extent he is being observed; but as the grip tightens, he feels the sincerity of the man; his look softens, and a more determined expression comes on his face. This is a very happy combination of personal work with prayer.

Although the sphere of work of the Army Y. M. C. A. is with the men in the ranks, yet Dr. Cox made deep impression on the officers. Military caste will not permit officers and men to mix together on a common social plane, so some of the officers requested a Y. M. C. A. for themselves. Two members of the staff of the 167th infantry asked that they might send a message by wire to the Central Baptist church in Memphis, requesting an indefinite leave of absence for him, so that he could accompany the regiment to France. The climax to his two months' labors in Camp Sheridan was the service with the 167th regiment. At seven in the morning this regiment, nearly 3,000 strong, assembled on the drill ground to hear Dr. Cox in a farewell message. Standing in an automobile, he preached to the soldiers gathered close around in military formation. Nearly the entire body asked for prayer at the close of the meeting.

The work of Dr. Cox in Camp Sheridan was a demonstration of a specific application to an actual situation. He had no program of methods, or systems of organization, but gripped the life in the camp by a positive evangelism through the influence of personality. When we face this problem of the moral and religious life in the army the call is for men big enough and broad enough to get behind their prejudices and meet the situation as it actually is.

NEW ALBANY.

We have just closed our revival in the New Albany church. Dr. Wayman, of the Seminary faculty, did the preaching. It was indeed a great meeting. It is the sense of our people and the pastor that never have we heard better preaching. Dr. Wayman is a clear thinker, and a man with a sweet, pure message from God to men. As a teacher of fundamental Bible doctrines I never heard one to surpass him. Mr. Gates led the singing. No committee was appointed to look after the offering, but freewill envelopes were distributed. The response was \$345.

The pastor is very happy in the work this great people are doing.

WEBB BRAME.

"STARTLING FULFILLMENT OF THE PROPHECIES CONCERNING THE JEWS IN THE LAST DAYS."

Written by a converted Jew, an ordained minister of the Gospel, who made a careful study of prophecy from a Jewish point of view, and published in the interest of Jewish Evangelization. The facts contained are startling. We are sure it will open the eyes and convince anyone who will read it. It would be impossible to secure stronger proof of the inspiration of the Scriptures and of the signs of the times, than is found in this pamphlet. Intensely interesting.

Price, single copy, 10¢; 60¢ a dozen, or \$4.00 a hundred, postpaid. Help the cause. Order from HEBREW CHRISTIAN ASSOCIATION, 118-15th Ave., North, Nashville, Tennessee.



Mississippi Woman's College

Hattiesburg, Mississippi

Next session will open September 19th. Room fees are coming in now. Send \$10.00 and secure a room in either Boarding or Industrial Dormitory. Board and literary tuition in Boarding Dormitory, about \$214.00. In Industrial Home, about \$155.00. Fifteen worthy girls can secure loans of \$100.00 from Loan Fund. Write for particulars. Standard Literary courses. Special advantages in Voice, Piano, Violin, Expression, Art and Home Science. Not a single case of serious illness among the 310 students. Write for beautiful catalogue to

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Jr. B. Y. P. U. Quarterly	.05		Bible Lesson Pictures	.75
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The best schools are increasing their orders from time to time.

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The first part of the Fourth Year is to be an exposition of the Gospel of John by Dr. E. C. Dargan.

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GRADED SERIES

	Per Copy	Per Part	Per Copy	Per Part
Beginner's Teacher (2 Grades)	\$0.20		Intermediate Teacher (4 G)	\$0.20
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Send for order blank for further particulars.

Baptist Sunday School Board

161 Eighth Ave., North

Nashville, Tenn.

Thursday, September 13, 1917.

MOTHER'S AND FATHER'S LOVE.

Boys and girls, if you have a mother and father living be good to them, and let them know that you love them.

Scatter a few of the flowers of tenderness and appreciation in their pathway, while they are living and can be made happy by them. Don't wait to put all of your flowers on their graves.

We must remember that when we were children, our fathers and mothers tried to lead us in the ways of truth. A mother's and father's love can never die. If disgrace settles upon us, our mothers and fathers will still love and cherish us, in spite of the disgrace, and if all the world cast us off they will stand by us. Yet they had rather die than to see their children disgraced, and if their love could save from the ways of sin, there would be but few travelers on the road that leads to death. None can tell how often the commission of crime is prevented by the memories of our fathers and mothers. Many a time a cheerful home and a smiling face does more to make good men and women than all the learning that can be had.

It is said that the sweetest words in the English language are mother, home and heaven, and one might say that home includes all three, for home is the dearest name for heaven. Our homes on earth should be the center of all our joys.

How little do we appreciate our fathers' and mothers' tenderness while they are living.

Boys and girls, what are you doing to lighten the sorrows and increase the joys of your fathers and mothers? Are you pushing onward and upward, trying to make the man or woman that your father and mother would be glad to point to as my son or my daughter? These are questions that we should all try to answer in our youths, while we have time to do so. We should always strive to do the things that our mothers and fathers would have us do and leave undone the things that they would not have us do. If we will do this I am sure that we will come out better in the end.

Yours truly,
H. A. COOPER.

Hohenlinden, Miss.

To Drive Out Malaria

And Build Up The System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 60 cents.

FIGHTING FOR RELIGIOUS LIBERTY IN CHINA.

Rev. Arthur H. Smith, D. D., of Peking, who described in the Missionary Review of the World for February, conditions in China since the formation of the Republic, tells in the August issue something of the struggle for religious liberty in that unsettled country.

During the early part of the presidency (or reign) of Yuan Shih-kai, after the parliament had met, a committee of thirty from each house endeavored to complete a permanent constitution. Their object was to

limit the powers of the president as to render him merely the agent of the parliament. After the death of Yuan (June 6, 1916) there was a period of uncertainty. It was recognized that the ideal of a constitution by a specially selected body of men was out of reach in China, and might be for a long time. In the meantime it was felt that the sooner a permanent constitution could be adopted the better for the country.

Under the lead of Mr. Ch'en Huan-chang (author of "The Economic Principles of Confucius"), Confucianism was pushed to the front, a Confucian society was formed, sacrifices to Confucius were celebrated at the temple of the Sage on the familiar lines of the Manchu Dynasty.

Headquarters for the "K'ung Chiao," or Confucian Society, were opened in the west city of Peking. Mr. Ch'en brought before parliament a memorial urging the adoption of Confucianism as the state religion. Against this, however, there was a serious objection, namely, that religious liberty had been already granted in express terms by the provisional constitution. To take that liberty away after several years had elapsed would be sure to cause a great outcry difficult to silence.

In the autumn of 1916 the constitutional convention of China approached this contentious topic. The Religious Liberty Society again stirred itself to exert every ounce of influence available and with that spirit of compromise so dear to the Chinese heart (and not unknown in other parts of the world) some of the prominent members of parliament proposed the article (XI) on religious liberty should be allowed to stand, and that another proposed by the Confucianists (to be numbered XIX) should be inserted, declaring that the principles of Confucians should be the foundations of ethical teaching in China. To this plan the Christian group was inflexibly opposed.

Another meeting of the Religious Liberty Society was summoned to meet in Peking about the middle of May, the final outcome being still uncertain. It was at this crisis that a decision was to be made of the important question, whether China should follow up the step of breaking off relations with Germany by a declaration of war. Tuan Chi-jui, who was both premier and head of the war department, was bent on a war declaration and used every effort to induce the parliament to act. On an evil day the parliament building was surrounded by a huge mob of professional coffin-bearers (lusty men), rowdies, and soldiers in civilian attire who attacked the members of parliament with the cards of their patrons thrust in the faces of members, but also with clubs and other weapons. Many members were beaten and several seriously injured, carriages were demolished, and the parliament was imprisoned in its own building for twelve hours without food or rest. The responsibility of the premier for this outrage has been stoutly denied, but he was the one responsible official who should and could have prevented it or stopped it. He did nothing, however, until late in the evening when word was brought to him that a Japanese

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Self-Help Club for 150 poor boys; dormitory on co-operative plan.

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E. Y. MULLINS, President.

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FOR ONLY 70c. POSTPAID.

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for Women Located in
the Capital City of the Old South.



Co-ordinate with Richmond College, founded 1832. Faculty of 17 men and 7 women. Fifteen units for entrance. No preparatory department. New fire-proof buildings in beautiful suburban park of 130 acres overlooking the historic James River. Safety, comfort and health safeguarded. Athletics, field sports. Well endowed. Necessary expenses \$350.00. College opens September 14th. For book of views and catalogue address

PRESIDENT F. W. BOATWRIGHT, Richmond, Va.

Thursday, September 13, 1917.

THE BAPTIST RECORD

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a Fine General
gathering Tonic.
and \$1.00 at all
Drug Stores.

RICE

containing: 1 Pt.
Mixon's Early
Boston Lettuce,
Black Eye Mar-
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end it to us with
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You are not pleased.

ESTON, S. C.

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subject had been injured (perhaps killed). Then he gave the proper orders and the riot was "off!"

The members of parliament were not unnaturally furious at their treatment, and remained in an angry mood. The Christian delegates to the Liberty Society reached Peking about the middle of May and a strenuous campaign of publicity and education had been arranged for the week. To the surprise of the delegates a friendly member of the parliament came to inform them that on the afternoon of that very day a vote had been taken passing the second reading of Article XI granting "liberty to honor Confucius, or to adopt any other belief not inconsistent with law." Article XIX was dropped altogether by a vote of 483 to 118.

The result seems at present to be all that could be desired and much more than had been expected. Within the few months past religious liberty has taken a long step forward, and has gained a victory which we trust it is never to lose.

WHAT AMERICA HAS DONE FOR
THE PHILIPPINES.

Rev. Wm. B. Cooke tells in the Missionary Review of the World for August some of the things that the American government and the Christian missionaries have done for the Filipinos since the islands were taken from Spain seventeen years ago:

"The bamboo hut is the home of the eight million Filipinos; the upper ten thousand dwell in halls. The shack, built in a few days out of bamboo uprights and floors with nipa thatched roof, is cheap and cool. It may be tied with rattan and cost not a nail. A man goes into the woods and swamp with a bolo, cuts his material, and puts up his home. If it burns or blows over the owner is not ruined.

"But the boy born in the nipa shack may work his way up through the primary and intermediate and high school to study in the new concrete Hall of the University of the Philippines. It swings open its doors to him who comes, whether from shack or mansion. Many of these boys will fill places of responsibility and will live in comfortable modern houses.

"It is, however, the Christian missionary who shows the Filipino how to build for eternity. He leads youth and age, ignorance and culture, to Him who said, 'I am the way, the truth, the life,' and who taught men to build not 'wood, hay, stubble,' but 'gold, silver, precious stones.'

"These non-Christian tribes play as heartily as they work when they parade to the music of their songs. Raw savages are fine material from which to make useful Christians. The missionary is at work among the primitive people, and uses their energy and aptitude for work and instinct for play to guide them into higher life and to mold them for the kingdom."

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

YAZOO ASSOCIATION.

The church-to-church campaign of the Yazoo Association will begin the third Sunday and extend through the fifth Sunday. We begin at West, going through the northern part of Holmes county the first week to Tehula. We take in the southern part of the county the second week ending at Pickens on Sunday. Besides the pastors of the association we shall have Brother Chastain, Brother W. A. Chosholm and Miss Fanne Traylor. We are hoping for good results from this campaign.

Fraternally,
E. T. MOBBERLY.

DO YOU KNOW—

The cost of a breakfast of grapefruit converted into oatmeal with cream and sugar would sustain life ten times as long.

Two boiled eggs for breakfast do you more good than twelve times their cost invested in strawberries.

The price of an oyster cocktail invested in codfish buys twenty times as much body food.

Mushrooms at sixty cents the portion would buy ten loaves of bread with forty times of nutriment.

One glass of buttermilk contains more food than five glasses of beer.

Corn was the steady ration of a million slaves in Southern States prior to the civil war, and it kept them in excellent physical condition.

We would save not only cash but health if we ate less.

If you put the sixty-five cents you would pay for a modest amount of asparagus tips into baked beans and bacon you treat yourself to twenty-five times the life-sustaining necessity.

A dog would starve to death on peach melbas at thirty cents each.

It is not the high cost of living after all that should be remedied, but the cost of high living.—Ex.

BAYLOR COLLEGE.

No college in the South has had the growth we have had in the past four years. In this time our general attendance has increased 60 per cent, our dormitory attendance more than 175 per cent, and our income more than 150 per cent. Our enrollment this past session reached 630. This will give you some idea as to the growing popularity of the school.

We have been classed with the A plus colleges of the State. We have the same entrance requirements as has the University of Texas and the same recognition from the State department of education. A girl finishing our freshman class may receive a first grade certificate, good for four years, and upon graduation, a permanent or life certificate.

In addition to our regular courses, we have the following special courses: Music, art, expression, domestic science, domestic art, bookkeeping, typewriting and stenography. In our department of education we can do for a student all that can be done at a normal. At the same time we give the college spirit and college culture. In our department of home economics we can do all that can be done at C. I. A. In our department of business we can do all that can be done in the best business

Clarke Memorial College

(co-educational)

A Junior College for young men and young ladies. Good buildings, economical management, a strengthened faculty, healthful location, good moral environment. Experienced and capable instructors in Piano, Voice, Expression, and Stenography, and Typewriting. The success of the session just closed encourages us to expect the next to be better notwithstanding the war.

WRITE FOR CATALOGUE

BRYAN SIMMONS, President

Newton, Mississippi

HILLMAN COLLEGE
For Young Ladies

Clinton, Miss.

Sixty-fourth session opens Sept. 12th. Don't decide on a college till you have investigated Hillman. Two generations have been educated here and better advantages are offered the third. A religious and educational center. Exceptionally good advantages in the cultural courses. Write now for catalogue.

DR. B. G. LOWREY,
Field Secretary.

M. P. L. BERRY,
Vice-President.



Address Superintendent

MISSISSIPPI BAPTIST HOSPITAL

Corner North State and Manship Streets, Jackson, Miss.

Courteous and efficient attention to all medical and surgical patients. Owned and operated by the State Baptist Convention.

colleges of the country. We have twelve teachers in the music faculty alone. These, with Dr. T. S. Lovette, have placed our music department in the very highest rank. Our dormitories are equal to the best in Texas, having forty-two rooms with private bath, etc.

If you are further interested we shall be glad to send you a catalogue and a pictorial upon application. Will you please give me the names of any other girls who might be interested and whom we might be able to get? Our terms are reasonable considering the character of work done and the faculty. A girl can come into the main dormitory for a little over \$300 per session or into the Ely-Pepper Hall for about \$200. You are urged to register for a room at once. The registration fee will be credited

on first payment in the fall, or will be returned if for any reason you fail to come. Application blanks will be sent upon request.

Awaiting an early reply and assuring you of my desire to serve you, I am,

Sincerely,

PRESIDENT.

"It's tough when you have to pay thirty cents a pound for beefsteak," grumbled the head of the house. "es, but it's tougher, dad, when you pay eighteen," returned the pride of the family.

Workman (wanting to borrow a measure): "Have you a two-foot rule in the house?"

Maid: "Yes; it's to wipe all the mud off 'em before you came into the kitchen."—Exchange.

Thursday, September 13, 1917.

News In The Circle

Martin Ball

It is announced that Pastor T. H. Plemons, of Helena, Ark., is to be married in the near future to Mrs. Jennie S. Reagan, of Memphis, Tenn.

The church at Clarendon, Ark., has called Pastor D. D. Chapman, of Memphis, Tenn. He has accepted and is now on the field.

Dr. George W. Clarke, after seven years' stay in Henderson, Ky., has resigned the Immanuel church to accept the church at Elizabeth City, N. C.

The Sunflower Association closed last Wednesday night one of the best sessions held in several years. Pastor N. W. P. Bacon, of Marks, was moderator, and L. F. Gregory was clerk. These brethren leading, anything good will go.

Pastor R. L. Wallace, of Inverness, writes: "Just closed a gracious meeting at Inverness. Rev. H. L. Martin did the preaching, and R. L. Cooper led the music. The church was greatly strengthened. The entire town and community was touched by the meeting."

The third Sunday in August Pastor R. A. Eddleman began a meeting with the Morgan Chapel church, near Sturgis, H. M. Whitten, pastor. Great congregations attended. Nine additions up to Friday noon—one came from the Lutherans.

The Sunflower Association enjoyed the visits of several of our State men—Dr. J. B. Lawrence, J. W. Provine, J. R. Carter, of the Orphanage, Revs. E. L. Wesson from the Chickasaw Association, R. L. Bunyard and R. M. Boone from the Deer Creek. These all added much to the interests of the meeting.

The oft-repeated discussion as to time of holding the session of the Sunflower Association was introduced at Shelby. The time was changed. Let it be known we will never hit on a time to suit every one.

Our brethren representing the general interests of the denomination are swinging around, scattering "News in the Circle" attending the associations. Let them all be received cordially. They will be of much benefit to every one who hears them talk and sees them work.

Rev. J. E. Berkstresser, a student in Union University, will be married to Miss Mildred Nall, of Birmingham, Ala. He recently assisted Rev. Fleetwood Ball at Chapel Hill, near Lexington, Tenn. The meeting was quite successful in results.

Pastor J. L. Phelps recently conducted his own meeting at Ruleville, where he preaches twice a month. The meeting was exceedingly successful. Brother Phelps knows the gospel and preaches it.

Dr. C. M. Thompson, who has been so successful as pastor of the church at Hopkinsville, Ky., has been chosen as president of Bethel Female College of that city. One man

Wash the Poisons of RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

Out of Your System
With Shivar Spring
Mineral Water.

The Guarantee.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit. Sign your acceptance on the coupon below.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

may be able to attend to both, but each of them is a man's job.

Pastor Eberhardt, of Danville, Ky., has accepted a call to the church at Georgetown, Ky. This is very responsible position since Georgetown College is located here. But Dr. Eberhart is abundantly able to cope with the situation.

Our corresponding secretary, Dr. J. B. Lawrence, was at his best at the meeting of the Sunflower Association this week and thrilled us all with his matchless address on State missions. He gave us enlarged vis-

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work. I am very respectfully, J. H. Best, J. P.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.

J. D. McCORMICK.
Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.

H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

W. M. CARTER.

Lexington, Virginia.
I know of several who were cured of rheumatism with this water. Please ship at once and oblige.

JOHN P. RHODES.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

In the interest of the afflicted I cheerfully state

seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain.

In this case it has been a great blessing.

M. L. UNDERWOOD.

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